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New Age Visitors and the Tourism Industry

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This conceptual paper establishes a framework for socially constructed research activity to help gauge the intention of travellers in more-developed countries (MDC) of the wealthy and largely affluent North to undertake forms of continuing personal and professional development (CPD) through their travel experiences. Human physiological needs have in large already been achieved for many in more developed countries and exceeded in terms of nourishment and entertainment. Humans are social and societal creatures and in need of realisation of their spiritual, intellectual and societal choices and selections. New spiritual values are threatened by monetarism, by an 'enveloping outside world', as Giddens terms it (Giddens, 1991; Giddens, 1994). We must look to the South for inspiration, for restoration of group values and creation of acceptable norms that define society and are elemental in the construction of society from the bottom up.

Key Words: new age, visitors, tourism, continuing professional development, travel

Introduction

This research presents conceptual views on consumer behaviour and motivation to indulge the passion and activity that we describe as travel and tourism. The paper is not empirical but it can lead the reader to decide on pathways for testing conceptual approaches to the twenty first century phenomenon of tourism as a component of ongoing personal professional development. This paper is in part based upon an interpretation of Bourdieu's, Habermas' and Wacquant's use of the conceptual habitus in determining the research approach for any subsequent data collection and analysis (Habermas, 1984; Bourdieu & Wacquant, 1992; Bourdieu, 1994; Bourdieu, 2005; Costa & Murphy, 2015). It is based upon publications that support the phenomenological social constructivist approach. The research accepts the position of the individual, the cult of self, the anxiety of the privileged, the economic miracle of choice and disposable income. In focus is continuous professional and personal development and a preoccupation with the cult of self, New Ageism (Sutton and House, 2003). The researcher does not attach positive or negative connotation to the embedded concepts of privilege and transcendence, but considers Heelas' identification of New Age as some sort of spiritualism that we live, by consuming and consumption in a materialistic, neo-liberal perspectives. Perhaps more importantly it can be

seen as living beyond materialism or utilitarianism and for some, focusing us on our inner lives (Heelas, 1996). More recently Heelas observes us creating an identity in a secular world that might also give us our own authority, somehow based on our communities (Heelas, 2016).

Lau, in 2004, writes of the inconsistency of approach to habitus by Bourdieu (2004: 74) and reflects upon the variations in interpretation of the societal footprint that is represented by habitus, even as a cultural capital factor. There follows discussion as to how and if habitus can be acquired or taught as opposed to it being a corporeal concept. Lau perceived habitus as cognitive and practical and defines habitus according to these, he describes as closely interconnected, components:

- (1) fundamental beliefs and premises or assumptions
- (2) perception and understanding
- (3) descriptive and prescriptive objectivities (Lau, 2004:377)

In effect, the researcher has commenced this study with an a priori acceptance of habitus as an all encompassing reference point that sociological methodologies have, and are still, mapping as an environmental antecedent.

New Age Tourism can be conceived as a product of postmodern living, or more precisely as a product of postmodern ways of thinking and of creating a habitus that evolved from the inconsequentiality of more-developed countries' (MDCs) lifestyles, customs, values and beliefs (Hetherington, 2000; Featherstone, 2007; Gilleard & Higgs, 2009; Sutcliffe, 2016; Bartolini *et al.*, 2017). These were lifestyles of those living after the industrial age, after two World Wars. They were lifestyles of those consuming and not producing, and those predominantly, but not exclusively resident, in the North. There were exceptions that are located in parts of southern Africa and parts of the urban megalopolises of South and Central America. The position of New Age is well presented by Sutton and House in their polemic espousing rationalisation of the postmodern and New Age tourism (2003). Their discourse encourages the reader to conceive of tourism that mirrors the intangible, ephemeral and encapsulates the self-centred nature of New Age tourists (Sutton & House, 2005:12). The research also indicates that the fundamental parity between New Age tourism and postmodern paradigms leads investigators to examine the definition and future relationship between consumers and products to be consumed which is held as a key theme to this research.

The field research conducted in England by Sutton & House in the 1990s can be considered as evidence for the collection of emerging New Age practices in lifestyles and sharing values and beliefs that can ultimately reflect, and inform, a new path for leisure and recreation as well as everyday practices (Sutton and House, 2003). The field work conducted by Sutton and House supports the outlook of the researcher, practitioner and shareholder embarking on an investment programme to support New Age lifestyles and cognate beliefs and their underpinning values.

The conceptual position is also one of selfishness, of idiosyncrasy, of heterogeneity but also distinct elements of self-centredness and differentiation by the individual. French's paper (2004) takes the concept of self and self-centredness to a cult level with Foucault as the protagonist.

Origins

In the eighteenth century, travellers primarily moved for aesthetic (paintings and gardens) and ascetic (acknowledging the Church of Rome) reasons. However, the poorer, rural and dispossessed itinerant travelled to secure basic human needs, especially as

agricultural practices changed, land was enclosed and rural life for many was no longer sustainable. The struggle between the haves and have-nots is blamed for the French Revolution of 1789 and, again for the Russian Revolution of 1917 (Kennedy, 1993).

Not only does travel, and being a traveller, have a different meaning in the twenty first century but it has a different interpretation by the host providing shelter and intellectual as well as physical nourishment. Today, continuing personal or professional development is a matter of human choice rather than a fundamental need. Tourists of the North and West in the current era have become branded as ignominious, ubiquitous and bourgeois by the hosts and by their fellow new age tourist (Pearce, 2005; Sharpley & Telfer, 2014; Mowforth & Munt, 2015). A key paradigm remains; the First World tourist or visitor still imposes themselves and their post-colonial, post-Fordist values on the Third World host and destination. The consumer decides and the producer acquiesces and provides. This paradoxical and somewhat axiomatic relationship could prove exploitative and not protective or inspirational and aspirational for the host of the South (Mowforth & Munt, 1998:148). However, this is still a somewhat simplistic view of what New Age tourism now encapsulates and how it is interpreted by North and by South.

The dyadic but central position and paradigm of the sacred and the profane was a central theme of a 1974 address made by Nelson Graburn. The paradigm essentially positions humanity in a state of flux between work and vacation cycles. The paradigm has parallels with the conceptual dyadic relationship between North and consumption, and the South and production. North conceives of opportunities to revalidate life and rejuvenate bodily between space and time reserved for rejuvenation and recreation and time occupied by employment or wealth generation. Conceptually this paradigm is the Eurocentric 'work to play' perhaps to be contrasted with the North American 'play to work'. Graburn perceived humanity walking or moving from one world into another, from one setting into another on a journey that is cyclical (Graburn, 1989). In effect humanity in the North has experienced the tension between the polarities of adult life that are rejuvenation at the end of a cycle of work which is comprised of focussed commitment to capital generation.

A brief overview of what can be construed as New Age in both clients and destinations is necessary (see for example, Heelas, 1996; Sutcliffe & Gilhus, 2014).

Mankind's orientation towards specific philosophical and spiritual paradigms changed with social and economic progress in the MDCs. Post World War II Northern societies have witnessed growing secularism but also a number of adaptive spiritual philosophies that recall the Renaissance in post medieval Europe and a revival of interest and participation in Judeo-Christian beliefs, Gnosticism, Spiritualism, Orientalism, Theosophy, even Alchemy and Freemasonry (Sutcliffe, 2003; Aupers & Houtman, 2006). It is possible that these adaptive spiritual philosophies can collectively be termed New Age movements and the proponents New Age-ists. These New Age-ists value artefacts, relics, icons, tokens and symbols in general that reflect a twentieth century renaissance and revival, incorporating the outlook of those member of enlightened nations that are relinquishing the material and rational values of previous centuries. Nevertheless New Age-ists may still represent fringe activities at one pole and are eclectic in both their pursuits and beliefs. New Age beliefs have one theme in common; that mankind does not derive meaning solely from Judeo-Christian beliefs and that New Ageism benefits from selecting from a wider, though diverse and worldly, range of philosophies.

Visitors' experiences are scripted in developed nations by increasing competition from providers for consumers and the impact of market-led reformed economies (Simon & Dodds, 1998; Mayo, 2001; Burns, 2004). The experience scripts are increasingly produced by suppliers and producers of services and can possibly be perceived in the tourism context as vague, homogeneous and indeterminate. The setting is hybridisation of supply matched by suitably complex and somewhat chaotic demand, patterned by early twentieth century adoption of technology and communications systems. Unfortunately the mass consumption of tourism and all of its now inauthentic services (see Roberts, 2004:78 for examples) has led to some indeterminate measure of dissatisfaction with early adaptors and consumers. Effectively MDCs have become inured to difference and to cultural artefact and artifice. The neophyte traveller of the early twenty-first century has to look long and hard to identify how any transforming encounter can be delivered in the chronically chaotic hybrid and heterogeneous experiences.

This was not always the case and there is ample evidence from peripatetic glitterati like Lawrence Durrell that homogeneity and the vanilla flavour of tourism was perceived differently in slightly, but only

just so, earlier times. Durrell implores his reader of travel narrative to experience the apparently genuine hospitality of the host thus:

Nevertheless hospitality is sacred to the Greek people. It will be a long time before Greece becomes sophisticated in the bad sense . . . and in the remoter country places old fashioned manners and a cast-iron sense of hospitality, as ancient and as sacred as in any in classical Greek tragedy, are the order of the day (Durrell, 1978: 40).

Coming from an island with an inexplicable, built in xenophobia (Great Britain) you will have a pleasant initiatory shock of delight at finding yourself forcefully adopted (ibid:13).

Exceptional eclecticism and asceticism can occur in aspects of travel that incorporate a spiritual dimension, perhaps by the guest as a participant or in the act of observance. Observing or partaking of the philosophy of Buddhism or Hinduism and the need by the guest to delve deeper into meaning and re-orientation (literally!) in beliefs and values is perhaps typical through the twentieth century. A well thought-out example of the capitalist, monetarist influence that the North visited on the South in the mid twentieth century is presented by Norberg-Hodge in her review of Ladakh (Norberg-Hodge, 1992). However, the interesting corollary to the influence that North has had in the Ladakh, India, case in point, is the revised interest that many in the North now take in the spiritual and socio-political systems that underpin what we once considered the underdeveloped South.

In the act of reorientation, the guest adopting the manner and conduct of the host, in proselytising the loving, kinder and perhaps accepting host, has in it a performance that becomes a parody of religious pilgrimage into the twenty-first century. The very act of cultivating a loving and tolerant aspect, the 'Mahayana' or 'lojong' of the Tibetans, can be conceived as the better outcome for host-guest relationships in this post-modern existence (Trungpa, 1993).

In twenty first century travel, traditional drivers of tourism may not motivate experiences (Featherstone, 2007). In fact, some research has already indicated that consumption patterns may well be influenced by complex matrices of lifestyle, fashion, trends and affiliations of consumers' social groups and not primarily by socio-economic or demographic factors (Gonzalez & Bello, 2002:79). One problem with the socio-economic or demographic, even psychographic

segmentation of markets is that suppliers and analysts will tend to overlook other motivators in a quest to identify what is predominant in decision-making by vacationers and travellers in the future. Traditional ways of examining motivation and decision-making have proliferated since the middle of the nineteenth century and now trend towards a more thorough investigation of stakeholders' values, attitudes and beliefs (see for example Gonzalez & Bello 2002:58).

Travel has been perceived and conceived as a way of validating one's own origins and demonstrating a democratic exercise in citizen's rights to education, information and relaxation. The English travelled through France in the eighteenth century for education and relaxation (Black, 2003; Green, 2014; Stabler, 2016); learning a language was a vital part of the Grand Tour. Black discusses specific destinations in the Loire Valley that were visited for the purpose of acquiring pure French - Tours, Angers and Blois (Black, 2003:39). There was a perception that these provincial centres offered some safe attributes, a kind of 'gentility' for the 'gentry' without exposing the family scions to the vices of Paris. Also, such tourism encouraged the acquisition among the gentry of passion for food with sauces, art and sensibilities, with passions like theatre, opera, and fashion in clothing, relationships between men and women and relationships between men and between women.

In the nineteenth century the concept of travel as a colonial ambition was surely reinforced by British (and, in effect most of the colonising countries) attitudes towards the rest of the known world. The globe was seen as a storehouse of fantastic wealth and breathtaking wonder, and most of all for intense and overt consumption. Jeavons (cited in Kennedy, 1993:9) highlights the perspective that existed: North America and Russia as the cornfields of the new British yeomen, merchant class and gentry; Chicago and Odessa as the granaries; Canada and the Baltic as the lumber yards; the Hindus and the Chinese as personal cultivators of tea gardens; the fabulous Indies (sic) as private resources for coffee, sugar and spice - even the Mediterranean as the personal British fruit garden. Britain was perceived as the centre of the industrial world in the nineteenth century and in an iconic, despotic yet paternalistic role, Britain was the intellectual as well as the economic powerhouse and was generating serious quantities of globetrotting seekers of fortune and world travellers (Hyam, 2002; Berend & Berend, 2013).

Colonizing the lifeworld, the rise of the market-led economy as the dominant force in daily life, is a theme that Habermas refers to. The anomie arising from modern man's desire to follow intimate life paths that derive from post-modern life, typify the lifestyles of the current Northern society (Cassell, 1993). The loss of association with *gemeinschaft* and the increasing identity with *gesellschaft* (Tönnies, 1955; Bessant, 2016) has been linked to this rootlessness, this idea or notion of purposes driven by association, images, brands, lifestyles and cultures that are increasingly the dictate of media and fashion. Tourism arose from developing new classes within society and a new education as society's boundaries widened, and imperialism. The associated hegemony created a new breed of world travellers (Mowforth & Munt, 1998). The notion of modernity from media and lifestyle is a dictate of economic and political, not social origins. The pursuit of identity was no longer contained by a specific destination and thereby bounded in some sense. This fancy-free, flaneurial panoptical perspective in travel is typically without boundaries. It is truly global and fickle in nature, peripheral in content and occasionally banal in interpretation and extends throughout the process of production and of consumption (see for example, Urry, 1992; Mazlish, 1994).

In this context, tourism can help relate multiple discourses and paradigms to give layers of meaning. These layers of meaning can reinforce the individual's place and space in a somewhat grey enveloping, mundane and prosaic profane existence (see for example Willis, 2014). Sheldrake noted that from early in the nineteenth century there was a rising connotation for sacred places. Examples of these sacred places vary from United States National Parks to Lourdes in France and Fatima in Portugal (Sheldrake, 1990:148). These last two carry the literal as well as figurative spirit of sacred places.

Tourism could be conceptualised as a way of proselytising the values of the wealthy by tourism and the values of the emerging destinations transmitted by consumption of produced services. The fields of tourism and tourism development as studies of development are discussed by Hannam (2002) who identified that recent developments in understanding the contribution of tourism to society can be seen as tangible. Studies are vital in a discipline that, until recently, has been often taken as irrelevant to man's future. Hannam quotes research by academics that encourage the reader to validate tourism as a force for understanding socio-economic process like

globalisation, power relationships, endogenous design and strategies, and dyadic relationships between mankind and environment as a result of developments in tourism. Hannam cites academics such as Dann, Crouch, Hollinshead and Crang at the end of the twentieth century espousing the dichotomous and polarised options that development has brought and will continue to offer humanity (Hannam, 1999). In the early 1990s the concept of cocooning, of trying to recreate an environment that harked back to 'kinder' perhaps rural times became central to mainstream and academic thinking. Sheldrake, writing for the green agenda, speaks of emotional connections; the urban dweller's preoccupation with things rural and a gnawing realisation that rational approaches are unromantic (Sheldrake, 1990:xiii). The cocoon has a central theme of nostalgia - not just for lifestyle but also for multiple aspects of consumption including the commonplace; the domestic stuff-of-life consumables such as have been demonstrated through television advertising for Hovis bread in the United Kingdom.

Research has been undertaken in Sweden on the increasing importance of socialising communities through association with community rather than association with enterprise, through a study of the business of marketing tourism destinations. Once more the concept of *gemeinschaft* has pre-eminence as opposed to *gesellschaft* (Von Friedrichs Grangsjö, 2003). In the minds of researchers, as well as practitioners, there is a slow, but growing and important realisation that tourism services are to be best performed in ritual context of social structures rather than as performances based upon style, culture and responses to market forces. These performances are globalised, amorphous and intangible as evidence of profane but complex culture, but these performances are nonetheless enveloping.

The twenty first century may yet witness the birth of research that feeds the notion of importance of community-based and community-set values and beliefs. The growing culture of cocooning and nurturing long-held and possibly traditional family values may see a resurgence of interest throughout the North. New relationships are sought and developed to replace those that formerly existed through ties of kinship and community (Cassell, 1993). Such relationships are perceived as abstract systems and not bounded by the norms of the North, socially, politically or even economically, but, apparently based much more in pragmatism and anomie.

Examples of such abstract systems might be perceived as the extended version of that exceedingly popular and later vulgarised 'Grand Tour' of the eighteenth century in Europe. The younger children of nobility seeking to create and claim their own birthright in travel that was typically not focused on outcome but on reinforcing self-identity in the eighteenth century, has become interpreted differently in the twenty-first century. Children of today's environment see a reinforcement of values through the modern 'Grand Tour' that is a kind of iconic self-evaluation against norms and values derived from the past that were based on economic and social enhancement. The current self-evaluation is typically the 'overseas experience' (OE) of young antipodeans. Such South Africans, Australians and New Zealanders seek to create self-worth and embed their future development in old country values and beliefs and reflect in the process on the uselessness of familial obligations and values in a current setting and environment. Furthermore, religious tourism became popularised by the free-love, peace-nik hippies of the swinging sixties and brought into mainstream culture through popular culture and stars such as the Beatles' George Harrison in the second half of the twentieth century. The incorporation of the mystic east into the Grand Tour almost gave India and Nepal a mythic and iconic status.

From the earliest times of trading we became aware of the options, that travel could be used to acquire goods and products that could be put to good, practical use in the 'fatherland' and travel's physical contribution to friends and to our own communities. The Renaissance traveller was painted as the frivolous sightseer and not until much later were there scientific expeditions or zealous patriotic journeys conceived of as tourism (Zwicker, 1638 cited in Scott, Stewart & Nicholls, 2002). Paintings were collected in Italy predominantly as representative of the enjoyment of the picturesque on the Grand Tour (Scott Stewart & Nicholls, 2002; 91). The Grand Tour was very much a reflexive process for the tourists as they embarked on a voyage of self-discovery and the Grand Tour was conceived as creating a setting for an identity workshop - a notion of the picturesque and landscape gardening with the participant as the focal point as well as the initiator and arbiter of arts and culture (ibid:96).

The changing environment of the visitor industry and the difficulty of utilising typologies (see Plog, 1974; Hofstede, 1980; Crompton, 1996; Lue *et al.*, 1993; Prentice, 2004) with guests through the last two decades of the twentieth century, is an example of the

breakdown of fixed motivators for travel in the twenty-first century (see more recent reflections in Decrop and Snelders, 2005; Dann, 2014; Karl, 2016). The increasingly allocentric characteristics of travellers in this century gives rise to reflection on the timidity with which psychocentrics travelled to beach resorts within relatively close proximity to their places of residence in the previous two centuries. For example consider the seaside resorts of Margate and Ramsgate as destinations for workers in Victorian London and Coney Island for twentieth century New Yorkers. Systems that created such disparate cohorts as the flamboyant allocentric and the timid psychocentric are increasingly difficult to contextualise and interpret in the twenty-first century.

By the mid 1990s, Plog moved on to describe *allocentric* as *venturers* and *psychocentrics* as *dependables* (Burns, 1999:165) thus, demonstrating that typologies of visitors and guests can change over time and the application of designators to typologies is fraught with danger. In fact, recent research into motivation to participate in cultural tourism has not conclusively found that psychographics or demographics can be safely utilised to identify typologies for cultural tourism (McKercher, 2004). Typologies change over time, with new fashions and trends, in addition to increased wealth and poverty and perhaps more mundane reasons like the spread of global communications and the reach of multinational tourism organisations. As new standards are set and are

approved by destinations they can be conceived of as local responses in the quest for (global) standardisation and measured by explicit quality management systems as drivers of success.

‘Tourism is rife with snobbery’ (Graburn, 1989:34). Against a background of changing economic conditions in host nations and increased demand for leisure activities, the creation of typologies of tourists has become increasingly important. They have become significant as economists and anthropologists attempt to distinguish demand and supply factors for communities and businesses. What transpires is that these typologies have changed. What originally were conceived as defining the visitor and the host have changed to reflect the demand in capitalist, market-led economies from the econometric and anthropological perspective of the consumer and the producer, or from the person that serves to the person that is being served, ‘who just plays’ (Graburn, 1989:23). So, even by the mid 1970s we were supplied with polarised identities and typologies reflecting the realities of the relationship for the host and the expected or anticipated resolution of boredom or loss of association for the guest according to such terms as displayed in Table 1.

Hosts were separate from their guests or visitors by ‘strangerhood’ (Nash, 1989:46). The measure of separation also approximated to the measure of development, of socio-economic dependence, of discretionary incomes and of capacity to enjoy leisure pursuits determined by both income and perspective. The perspective identified for the guest or visitor in the twentieth century was that of the individual. Perhaps the perspective of the host was more collective and attributable to foundations of cultural and social cohesion and conviviality (Graburn, 1989; Nash, 1989). Urbanowicz identifies that as affluent tourists we leave behind the hardships of home and ‘visit ourselves’ upon the hardships of others (Urbanowicz, 1989: 117). In the same collected works the following quote identifies the perceived relationship between host and guest: ‘*in a subtle way blond hair, blue eyes and a light complexion spell money*’ (Pi-Sunyer, 1989:193).

The researcher has for many years pondered the relationship and trust placed between host and guest in the tourism industry context. Both academic and practitioners (accommodation providers, tour operators, souvenir retailers, artists, transport companies) have experienced difficulty with expressing the strengths and weaknesses of interaction and fidelity between the host and guest as these relate

Table 1: Typologies of Host Reality/Guest Expectation

Host Reality	Guest Expectation
Ordinary	Non-ordinary
Mundane	Exotic
Close	Distant
Struggle	Easy
Timid	Brave
Protected	Exposed
Basic	Luxurious
Viewer	Viewed
Panoptic	Specimen / Exemplar
Familiar	Change Adaptive
Honest / With Integrity	Dishonest / Unreliable
One Who Serves	One Who Plays
Source: Adapted from Graburn/Nash (1989)	

substantively to their reasons for running a business and reasons for conducting research and educating new players in the strength of the relationship and the strength of the business environment in which they are placed. The third millennium witnesses the infidelity of the guest and possibly also the host as more typical of the neo-liberal, market-driven agenda of the North. Mowforth and Munt refer to such millennial tourists as 'trendies on the trail' with an ongoing situation of class struggle and superiority of a new cultured class (Mowforth & Munt, 1998:136).

The inconsequentiality of tourism and hospitality, which is somewhat paradoxical, given its lucrative contribution to public and private enterprises, has been seen in the relatively low priority afforded careers, training, education, business development and research (see for examples, Airey & Frontistis, 1997; Echtner, 1995; Fayos-Sola & Jafari, 1997; Kibedi, 1988; Weiermaier, 1995; Ross, 1992; Lohmann & Jafari, 1996). In some sun, sea, sand destinations we witness that the tourist does little to enhance the culture and authentic products and services to be delivered and developed at the destination (Mowforth & Munt, 1998:136). In Thailand, at the end of 2004, a tragic natural incident resulting from a major earthquake reminded us that visitors from overseas markets bring little in the way of spiritual values and personal development agendas to some host communities.

Other aspects of tourism can offer visitors a sense of participating in a spiritual activity. Tourists engaging in rural tourism, agro-tourism or even volunteering for service abroad can mark and record a personal idyll. This effectively indicates that the observance of a spiritual side to life has new meaning in terms of recreation, rejuvenation and refreshment. The participation in spiritual tourism is on a new plane. The environment has to reinforce one's sense of being at one with natural and physical and occasionally built environments. For many the whole conceptual approach to leisure and spare time pursuits has adopted a spiritual code in meaning and in context (Roberts, 2004). Spiritual tourism could furnish disillusioned and over-nurtured guests with ample opportunity for experiencing life back home on a new basis, even if the guest is only fleetingly given a view of the notional Shangri-La.

The world is ours if we can afford it

The principal question today is 'what is the tourist'? This paper conceptualises that tourists have a remarkably diverse range of behaviour sets and

motivation sets that are grounded in time and space. The act of travelling away from one's regular place of residence for whatever duration and to whichever location is commonplace since the post-war boom of MDC economies and the dawn of the jet age. Authors discuss epiphanies of travel and tourism (Lippard, 1999 in tragic places, as an example) and modern travel is almost required to carry a subtext and interpretation as a spiritual quest into one's own being and temporal and spatial identity (Harrison, 2002). Some have identified travel as a means to seek out truth, to combat alienation or anomie that has been created by the homogenisation and hegemonic approaches of the North. The rise of a new middle class has been viewed with distaste by Bourdieu (1994) and by Giddens. A middle class defined by leisure pursuits smacks of a class without a common spiritual gravitas and dignity. Dignity and integrity are key issues in placing civilisations and their socialisation processes for shared views. One is no longer required to have taste, manners and breeding to travel - there is no 'Grand Tour' but a succession of bad copies, poor reproductions of earlier caravanserais (Salazar, 2004:90). One need not be wealthy to travel; one can travel at the urging of the intermediary or supplier, perhaps without purpose or aim, without expecting self-actualisation or improvement (Salazar, 2012).

In the 1970s MacCannell identifies the creation of a new middle, travel class from the universality of tourism and its experiences (Rourke, 2004). Travel agencies, and travel brokers as intermediaries in particular, have created a new social phenomenon, the flaneur of the twenty first century. This created Frankenstein is all consuming of society yet is fragmented in its approach to consumption patterns and space and place (Salazar, 2004:89, 91).

There have been many ways of defining and creating typologies of tourism by examining key authors and critical phases in knowledge development and conceptualisation.

Graburn's position, conceived in 1977, discusses tourism as escapism by 'getting away from it all'. Burns perceived that the emphasis is on getting away from work and money and focussing energy on pleasure seeking and hedonistic action. Perhaps both focused on physical more than emotional or spiritual pleasures. By the 1990s more holistic anthropological definitions of tourism emerged that identified political, social and cultural factors as critical to the definition of tourism (Salazar, 2010; Salazar and Graburn, 2014). Selwyn (cited in Burns, 1994: 82) sees the central issue

as tourism in sets of relationships between these factors and recognises the role of time and space as well as social, cultural and physical factors in the relationship between visitors and the destination.

Throughout the last decade of the twentieth century authors conceived of tourism as both agent for heterogeneity within host and guest communities and as an agent for homogeneity as certain visitors seek renewal and reassurance through the familiar (Urry, 1990, cited in Burns, 1999:82). Burns seeks to explain tourism as the process of self-validation and as a reassurance as an individual engaging in tourism. The action of reassurance can take the form of identifying with the destination and with the hosts (identifying and accepting authenticity) or by comparing and contrasting one's life with that of the host and perhaps engaging in liminal and displaced thoughts and actions (perceiving differences). The visitor anticipates Shangri La (the unobtainable and perhaps insubstantial) or embarks on some kind of personal development and reflects the host's values by a mirroring of behaviours and thoughts. The visitor then connects with the unobtainable and the desirable and the degree to which the visitor engages the host varies according to a range of factors and cultural, social and spiritual dimensions and inherited factors (Burns, 1999:86).

Commodification

The focus on the authentic in tourism has been deemed central to meaningful tourism (Eagleton, 1985; 2013). Commodification, the rendering of tourism's services for overarching pecuniary advantage as is interpreted by host and by guest, has impacted the host-guest dyadic relationship and created a new set of contrary social relations (Boissevain, 1996; Ray, 1998).

The creation of identity and conceptually relating the destination identity to a host-guest relationship takes on importance when considered at the specific 'island' location like a rural destination carefully identified by its residents (hosts) and by its visitors (guests). The host-guest relationship typology ascribed to Ray (cited in Kneafsey, 2000) is as follows:

- (1) Commodified local culture and can be marketed as such
- (2) Constructed identity that is new and can be passed on to the guest
- (3) Selling that new brand to local residents
- (4) Transformation process from local to guest identity and destination

Commodification may have decreased the value obtainable from engaging in active tourism as a prime source of recreation and rejuvenation and, coupled with negative socio-political conditions can be conceived as a rationale for increased levels of vicarious, even armchair, playstation, virtual reality controlled tourism (Pernecky and Poulston, 2015).

Trust and risk in pre-modern and modern culture are considered as possibly dichotomous agendas. The former features locality, religion, kinship, proximity and tradition as key and the latter discusses the concept of the abstract system, the personal relationship set, future focus as core to the context of modern cultures (Giddens, 1993). The risk in such key issues involved religious ostracism and banishment in the pre-modern and in today's context features anomie, or meaningless as it becomes harder to contextualise personal issues.

Capitalism, Modernism and Postmodernism

Research has already been undertaken that discusses tourism as a parody of modern life and the parody includes copious consumption of others interpretations and a conceptual pastiche of what was constituted as recreation and leisure pastimes through the ages. The imitation of others' tourism activities as visitors become cultural sponges of others' cultures has led to commodification of the products and services that constitute leisure. Parody is not alien to culture; though not conscious dissolution of art into a commodity production. Tourism can be conceived of as a cynical belated revenge wreaked by bourgeois culture on its revolutionary antagonists (Eagleton, 1985).

The phenomenon can be perceived as a form of social reality and is associated with the commodification of art and aesthetic products. In some ways consuming the art of others has led to manifestations of alienation. Art and life interbreed within a sealed circle. This process can be conceived as being synchronous and the future is already here in an artefact form. The post-modern existence, the parody of consumption, can be seen as the commodity fetish where the actual process of tourism results in the integration of art into our post-modern commodity system. The actual process of absorption is attuned to the consumption of fashion, arts, contemporary (and earlier) creative arts and the performances, summed over time, and these reinforce the parody of what is conceived as current consumption of popular, maybe even vernacular in the North/South dyadic relationship, cultural heritage. Arts equals culture equals currency of the community

undertaking tourism and commodified by elements of supply in those communities to deliver strategic, manufactured performances and productions of post-modern agendas.

Delivering goods equals commodification by global suppliers of art and culture and the resulting products and services conceived as a parody of what art and therefore culture is possibly representing. The common conception of this parody, if the schematic and semiotic that can rely for its distribution on the global context and the vernacular, even parochial, is taken to the limits at either end of the socio-economic divide.

Capitalist performativity has been conceived by some as representative of the terroristic, techno-scientific system that has sought outlets in the enlightenment by narratives of human emancipation (Eagleton, 1985; see Frenzel on Dharavi, India, 2017). Science is now perceived to be playing a role that art once performed. We are witnessing the end of linear categorisation as we move away from cultural periods and historical episodes into atemporal existences.

Tourism can give rise to the active loss of remembrance of history. Modernity, and its technical paraphernalia for experiencing tourism in full, permits the Nietzschean active forgetting of history. Contextualising current tourism experiences for consumers is then based on the contemporary and indigenous norms, values and culture of art and religion. Globalisation has dealt a blow to the idea of growth for the guest through comparison to those contemporary values (cf. Black and the Grand Tour differences in France in eighteenth century).

Modernism is portentous, confused and outcomes have included a heightened awareness of one's own moment. Perhaps moreover, the aspirational moment is best described in Andy Warhol's populist 'fifteen minutes of fame' to which we have become accustomed. Humans are in need of instant gratification as we have been imbued with the need for this since the machine age. This process of gratification is far from having reached saturation point. It is important for most of us to achieve some sense of self-improvement; some benchmark at a personal level that identifies our achievements and allows us to measure our achievement against a portfolio of others' achievements and skills, and experiences, and commodification of these experiences is a standard for the twenty-first century. Tourism as a representation of a real and imagined memento becomes significant as a marker of achievement against the experiences of

others. Tourism becomes for many a souvenir of consumption. Tourism is a metaphor for proselytised pastiche of experiences - both imagined by the self and presented as souvenir by others (Lovell and Bull, 2017).

Vicarious enjoyment and consumption is not enough. However, even at the beginning of the new millennium virtual tourism has not really much chance of success as a substitute for real experiences. The game-boy, playstation or XBox of tourism entertainment is an economic reality for now but, as fashion changes, the next service or product available will once again remind the viewer (rather than word than 'participant'), that James Hilton's 1931 Shangri-La is still unattainable and deliciously just out of reach. Technical perfection may exist but the content of the service, authentic as it may well be to twenty-first century consumers, is fleeting and unsatisfying. The human condition is essentially a repetitive and nostalgic one and the guest will continue to play a ritualised role in the host-guest encounter to the same extent that the host may gladly continue to perform their role as part of the richly entrenched human condition.

Modernism refuses to kick the struggle for meaning as it is caught up with metaphysical depth and wretchedness. Struggle leads to classical styles of sense-making, traditional matrices of meaning that have become empty. Postmodernism makes us embrace the brute objectivity of random subjectivity; adopt a new rationality that can't yet be named. Postmodernism gives us effectively the choice between feminism and fascism.

Eclecticism, writes Lyotard:

is the degree zero of contemporary general culture: one listens to reggae, watches a western, eats McDonald's food for lunch and local cuisine for dinner, wears Paris perfume in Tokyo and 'retro' clothes in Hong Kong; knowledge is a matter of TV games (cited in Eagleton, 1985; 76).

The end of traditional family ties

We can no longer rely on the presence of a network of kin to provide us with trustworthy companions. At the same time we are freed from the necessity to provide such companionship to relatives whose company we find unrewarding (Cassell, 1993:31). The onus is on the individual to seek out and cultivate those trusting relations with others that remain essential for the integrity of self.

Giddens perceived the undermining of meaningfulness of labour through the following processes. The heightened awareness of trust and risk in modern cultures, the declining of relative value placed upon ties of kinship and a developing focus on individualism and budding personal relationships are important (Giddens, 1991). Endogenous and sustainable practices observed in semi-scientific conditions recognise the value of the parochial or idiosyncratic despite growing globalisation and therefore the significance of the local community as a place and as a theoretical conceptualisation of identity in abstract systems. Giddens also conceived of religious cosmologies and future-orientation based upon some elements of traditional practices. He also identified the very nature of modern practice as based upon the reflexivity of modernity. Simultaneously Giddens recognised that human violence from conflict was a personal risk. Finally he discussed the paradoxical development of humanity from nothingness; the process of falling from religious grace and ultimately ending with personal meaninglessness (Cassell, 1993: 296). It is unsure as to whether nostalgia, retrospection and repetition as parts of the human condition will define the future relationships embedded within the host-guest dyadic roles or, that new structures and new meaningful relationships will replace the network of kin.

Anomie

When mankind is left to one's own devices (Durkheim cited in Coser, 1977) anomie occurs as a result of abrupt changes in the ways in which society organises itself and a resultant change in norms, values and beliefs. Durkheim's perspective of a lack of social cohesion contrasts somewhat with Merton's perspective of inequality of opportunity to attain legitimate goals by legal means (Bulmahn, 2000:378). The German perspective of the past twenty years has been one of happiness and overall satisfaction that has not decreased over the period (Bulmahn, 2000:391). Bulmahn also suggests that modern industrial society has undermined natural and social foundations as a result of the market-led economic miracles of the late twentieth century (ibid:381).

Recent discourse has focused attention on the widening identity that individuals are feeling as part of the United States of America or the United States of Europe, (the European Union, EU). Rifkin in 2005 writes of the connectedness of the pan-European citizens and a widening participation in a European 'dream' where nation-state boundaries seem almost irrelevant to the 'new identities' contained within the

enlarged EU. Rifkin talks of a new set of characteristics based upon connected identities. These identities could be embraced or rejected by individuals as they find union or separation within the environment of their North home.

Liveable Societies

The Human Development Index 2003, based upon life expectancy, education and income, showed that twenty one countries displayed an increasing gap between rich and poor in the 1990s, which is a reversal of fortunes (UNDP cited in Leathwood & Archer, 2004; Biagi *et al.*, 2017). Not only do North economies note the widening socio-economic and education gap between citizens but also a stronger relationship between gender and ethnicity and achievement measured by educational outcomes (Leathwood & Archer, 2004:6). In the past twenty years British society has witnessed central government's attempts at social engineering aimed at increasing participation rates in education furthering more skills-based employment, thereby continuing the agendas of knowledge economies and the objectives of globalisation and neoliberalism (Marginson, 2016; Mourshed *et al.*, 2014; Archer & Leathwood, 2003). Social engineering has among its protagonists the believers in new ageism and the fertile breeding grounds for a new species of traveller whose values increasingly resemble those of monetarists.

Perhaps Bourdieu would see the MDC habitus as being ever more homogenised by the global monetarist and neo-liberal agenda of the relevant economies. Such a habitus would feature the 'sameness' of Marriott and Disney at whatever venue is visited by tourists. Such habitus would not demand an intensity of interaction and involvement for the privileged tourist but would guarantee that a set of expectations could be satisfied according to dual expectations of both the visitor and the host; both the allocentric (after Plog) and the psychocentric visitor. Such habitus would demand little of the guest and would be demonstrated by levels of involvement from the very intense, perhaps spiritual to the flaneurial, with an eclectic ability to reward by validating any level of experience desired by that guest (Wacquant, 2004).

Harrison talks about the existence of epiphanies in modern travel; Enhancement of skills at the practices of travel. Truth can be sought through the exercise of the right to travel to fill a void created by anomie. We recognise that we cannot turn the clock back. Human experience, wherever on the globe, is parallel (Harrison, 2002:21). The new middle class has post-

materialist views. The style of travel is as response to the crassness of mass tourism and, as has already been said, one need no longer be rich to afford travel (Butler cited in Harrison, 2002:18). In no way will niche tourism such as indigenous tourism replace mass tourism. 'The world is ours if we can afford it' (Harrison, 2002:21).

Capitalism and the market economy promote materialism that needs counterbalancing by non-materialistic and cultural perspectives (Veal, 1998:257). As we satisfy the more basic needs we may indeed turn to culture, freedom and happiness (Crosland, cited in Veal, 1998:265).

Responsible tourism (after Keith Bellows, cited in Inside Tourism 565:30 September 2005) is the new catch-cry for a generation of operators faced with the peril of irreparable damage to the great destinations of the world and the quandary of finite resources to satisfy increased demand in the market-led political North. Bellows quotes the consumer who is demanding a more personalised experience and a greater depth of meaning to the practice of tourism. The word geotourism is used by Bellows to signal the experience that future responsible tourists will engage in to obtain fulfilment that is tailored to the individual and both challenges and inspires the participant. It unfortunately also follows that, at present, this geotourist is a Northern consumer.

Krippendorf, writing in 1987, talks of strategies for the humanisation of the travel experience. The key terms within this strategic approach are humane, and reoriented towards host and the destination community. The process involved taking small steps in an incremental fashion along the pathway signalled by global ambition and local practices that can be both understood by the individual and by the community offering and consuming the services. Acting globally and thinking locally is the metaphor that has since been popularly adopted as the catch cry of environmentalists and of the informed North (Krippendorf, 1987:109). Simultaneously this environmentalism and incremental development of awareness demand education and developing practices that mirror the expectations of responsible tourism. Intervention in policy is a prerequisite to equality of opportunity for consumer and producer. Fundamentally a re-distribution of opportunity and of cost; of intervention and of free-market-led political action; of education and responsive training to help equitable redistribution of wealth and of power is needed to see these humane ideals implemented. Mankind may focus on the inequity and

the polarity of the rhetorical discussion of responsible and responsive travel versus mass leisure pursuits and consumption. At this stage, recognition of individual responsibility, and adoption of a mechanism to balance the demands of the enveloping outside world may well be achievable.

Self-Actualization

Leisure and tourism have been conceived of as activity and outputs in mankind's quest for excitement and self-actualization (Jones & Symon, 2001:174, 275).

Tourism can offer a chance for self-reflection and personal transition with the bonus that knowledge and understanding of Other can endow societal respect (Burns, 1999: 98).

The active visitor can be conceived of enjoying a journey to identity. Being a tourist confirms one's own separateness, one's own culture and individuality. The standing apart and observation allows comparison and consolidation of one's views and values and an acceptance, or rejection, of what is important.

The British National Trust survey conducted in 2004 identified major reasons for use of the countryside. More than eighty percent stated that visiting the country was vital and an opportunity to refresh and recharge batteries depleted by stressful urban lives. The responses that came at the head of the list included peace and quiet, getting close to nature and getting a sense of freedom alongside fresh air and exercise (Smith, 2005:6). Holidays and organised tourism are now seen as divergent activities from collective recreation and cultivated emotional and imaginative pleasures (Steen Jacobsen, 2002:73). Post-modern life and tourism as a vivid expression of that life's meaning has even been pictured as antithetical to recreation and relaxation; as anti-structures leading to *communitas* (ibid:58). Steen Jacobsen sees tourism as an enabler of getting outside everyday life and as a sense of escape (ibid:54).

Sites are less important than the image. Photographers are now capturing and devouring the exotic as a new tourist gaze (Crang, 1997:361). The social shaping of knowledge through images is conceived of as important (ibid:362). The process of putting oneself in the scene and objectifying the subject has become common and the process is readily marketed and promoted (ibid:360). Avoiding the surveillant academic gaze over social action is perhaps a further critical issue for the South and perhaps an unpalatable outcome of the rigorous examination of values and beliefs from and by the North (ibid:370).

How we can understand and guide collective behaviour, which has become the North's perspective is perhaps a bigger issue for conserving and retaining personal and collective values in the South (Schaft and Brown, 2003). Social capital and participation culture are frequently conflated (Schaft & Brown, 2003:335). Social capital equates to the distribution of power and resources (ibid:339).

Meanings are constructed from a sense of self, from interactions in tourism (Wearing & Wearing, 2001:152); reconstruction of self from light of significant others (ibid:153). The body is conceived as a symbol of protest against capitalist rationality and bureaucratic regulation (ibid:147).

How we see ourselves whilst enjoying a vacation is an important component of the tourist experience. The component is comprised of elements of the following: nostalgia, the restorative powers of nature, romantic visions of nature as sublime – the panoptic sublime, and, as Adams King sees it the romantic American transcendentalism and national identity (Adams King, 2004:14). A model of consumer behaviour, related to nostalgia and nationalism, can be based upon the nexus of the conscious and unconscious that we conceive as the romantic, the memorable, the restorative and the visual. Or, as Stewart and Nicholls represent, individuals take little pieces of their vacation back to home base with them to help recreate 'reality' (Scott Stewart & Nicholls, 2002).

In determining a pathway forward for practitioner and academic, the question is posed 'which came first, the tourist or the cultural icon?' Munsters, in his inaugural professorial address in 2005, determines that culture needs tourism as much as the tourist needs the culture and its tangible and intangible evidence of heritage. Munsters discusses empathy and reciprocity and an almost altruistic belief in the relationship between mankind and the environment that is not based in utility and the commercial value represented by the tourism industry.

Issues now surround the transformation of cultural economies of space (Terkenli, 2002:228). Unworldment is the inauthenticity of dissolution of identity, among other processes (ibid:231). Transformation transcends geographical barriers. Leisure, home and work de-differentiation becomes irrelevant or even unimportant (ibid:230). The North is continuously surrounded and enticed by tourism's ready construction of the consumption of the tourist experience (ibid:249). The hegemonic neoliberal

agendas can represent continuing personal or professional development as being a struggle for supremacy among the consumers rather than a result of the disillusionment with homogeneity, anomie and the indigestion from consuming the unripe fruits of multinational dominance.

Tourism consumption and behaviour can be conceived of as being predicated on a search for authenticity replaced by a search for markers and identifiers (Shaw, Agarwal and Bull, 2000:283). The meanings of holiday tourism to different groups become blurred by the difficulty of de-differentiating purpose. The meanings also become blunted by the repeated existence of the services and products in parallel communities. The vanilla flavoured experience soon becomes less sweet, but perhaps more pervasive, cloying and then the familiarity turns the entire experience sour and mundane.

The new drifters can be conceptualised as the new allocentrics engaged in and reflecting their sense of exploration - the 'Ulysses factor' (Mehmetoglu, Dann & Larsen, 2001; 20,30). This Ulysses Factor can best be described as a desire, almost subconscious need, for exploration perhaps just to undertake a pilgrimage (ibid:31).

Bourdieu (cited in Trigg, 2004) offers an explanation for consumption practices that defines higher levels of both cultural and economic capital as enablers and indicators of conspicuous consumption and lifestyles. Habitus - the conceptual method by which we obtain decision-making behaviour is unconscious (according to Bourdieu). Social structure imposes habitus on humans, which then creates the structure by which we organise our lives and in an unconscious way (Trigg, 2004: 400). Decision-making is restricted by the pressure of economic resources and that pressure creates a restricted number of choices for the underprivileged, or what Bourdieu would classify as working class. Various levels of consumption can be aligned with accessibility of goods and services. As income or status decline then access to what is luxurious becomes more difficult and as income and status increase the luxurious becomes commonplace and the items are taken for granted (Bourdieu, cited in Trigg, 2004:403).

Habitus comprises a layered and dynamic set of dispositions that record, store and prolong the influence of the diverse environments successively encountered in one's life (Wacquant, 2004:3).

The ongoing continued personal and professional development of the consumer could be illustrated thus; a conceptual model of knowledge creation and accumulation:

- Face to face contact favouring locally confined innovation processes
- Barriers to diffusion of locally embedded knowledge. Insider allowed only.
- Outside resources enhancing process of knowledge accumulation within locality through outsiders initiatives to get external resources.

This model has been demonstrated in examples of uneven distribution. The core and periphery models that indicate unequal access to resources and development opportunity and also by the subsequent spatial clustering all affecting knowledge accumulation (Malmberg & Solvell, 1997).

Personal knowledge created thus possibly proceeds through several stages (Habermas, cited in Taylor & Conti, 1997:35):

- Strategic action - conflict attitude
- Communication action - desire for social accord in interpersonal communication
- Cultural reproduction
- Social integration
- Socialisation as basis for the process of knowledge production

Mayo (2001) discusses increased opportunities and needs for young people to become involved in development processes. She specifically mentions increased participation and inclusivity in the development agendas and issues representing tokenism on youth forums (again in Mayo *et al.*, 2013).

Burns (2004) examines people negotiating the outcome of globalisation and achieving personal and civic transformations. He identifies Third Way development agendas, addressing people's needs for relationships with the environment as well as a role in destination development (Burns, 2004; 40). Yet again recurrent themes and concepts of Northern values, beliefs and lifestyles emerge. Key terms for Burns are globalised, individualised, hierarchical, hegemonic, sub-group marginalisation and ecological impacts.

The moral economy (Selman, 2000:44) in the context of sustainability of development incorporated in the philosophy of acting locally, thinking globally - Local

Agenda 21 - celebrates diversity. Unfortunately, this new moral economy is also unsustainable and feeds the unequal power structures and relations. Selman discusses the necessity for democracy as communicative practice and collective deliberation. The moral economy is labour intensive, builds social capital but gives us the problem of a lack of involvement along a continuum of structures and relationships.

'Old Imperialism has no place in our plans' (Truman 1949, cited at his inauguration as US President in Simon & Dodds, 1998:595). In the twenty-first century, consumers from the North experience the after effects of a neo-liberal revolution that occurred in the 1980s that featured the World Bank and International Monetary Fund as instigators for change and as arbiters of key paradigms in the globalised environment. Northern ideologies concerning the public sector reform, economic efficiency, trade access and economic liberalism helped to promote a particular reformist agenda influencing much of the developing world (Simon & Dodds, 1998:599). These entrenched, dynamic, pervasive economic values help to signify the dichotomous paradigm for the twenty-first century tourists and their suppliers from the South.

Conclusion

Let us recall that the origins of globalisation were anchored firmly in the need for resources; primarily minerals and food for the burgeoning populations of newly industrialised Europe and latterly North America. The early colonial entrepreneurs quickly realised that food and minerals produced could be processed and sold back to the colonial servants particularly in Africa. The earliest colonists also took advantage of cheap labour and early demands in the colonies for commodities as well as for investment. People were traded as well as goods and, as Ellwood writes, a greater relative export trade existed in the year prior to World War 1 than existed a century later (Ellwood, 2001; 14). This trade in human beings and goods therefore, set the scene for people to experience others' sets of socio-economic, cultural and political beliefs, and exchange those values, at the beginning of the nineteenth century.

This conceptual report has been developed to help explain the origins and the travel habits of twenty-first century values and beliefs across the socio-political and cultural divide for both consumers and suppliers. It probably requires some degree of empirical testing and Table 2 has therefore been developed to identify

several strengths and weaknesses in conceptualizing practices in current marketplaces and by postmodern delivery supply systems. However, models of explanation related to the current tourism discourses are yet to be developed. Such models are eagerly sought to encourage and amplify efforts to explain reflexive behaviour and to perhaps trigger action from both conscious and from more deep-seated values and beliefs systems that have evolved.

Recommendations

Inequity exists; lifelong learning through beliefs and personal and individuated preferences are necessarily tempered by considerations of personal wealth, perhaps personal influence and class (in terms of place of education and leverage from personal networks and access to privileged resources (Cassell, 1993; Bandura, 2000; Harrison, 2002).

Without doubt the existence of any CPD agendas for privileged travellers is not only iniquitous in normal social context but also completely heterogeneous in content and expectations of the de-differentiated life experiences of the subject individual (Habermas, 1984; Mehmetoglu *et al*, 2001). It is therefore quite difficult to assign parameters for measuring the benefits to

individuals of CPD through tourism experience and personal growth opportunities arising from those experiences. However, there are certain power discourses that spring into action to level the opportunity; existing socially-constructed equality mechanisms, largely unsupported by legislation but embraced in the education systems (Bandura, 2000) and now largely policy-driven by egalitarian planning and practice (Mayo, 2001; Burns, 2004).

In summary, there is enormous potential to learn the balancing act of stabilising globally active forces to deliver capacity to grow across a wide range of the resident community as encouraging so-called sustainable and responsible approaches to tourism experiences with a spiritual and personal-growth cycle focus (for example Pro-Poor Tourism, Ashley and Roe, 2001).

Therefore, the empirical exercise can collate experiences, reflect CPD trajectories, incorporate political and social policies currently explored by both North and South stakeholders and uncover those deeply held and important value-laden expectations and reflections that feed into the future life forces and life-choices of travellers.

Table 2: Summary of Major Issues in New Age Tourism Demand & Supply

Contextual approach	Discourses	Issues	Issues Two	Implications for Tourism Development
Wealth and education MDCs	Rational, scientific, evidence -empirical based Capitalism Materialism Consumption Conceptual Quality Managed Approach	Didactic, polarized, dichotomous approach	Leverage by wealth and inequality	Unsustainable and politically amoral Plurality (Veal, 1998) German satisfaction and post-modern society (Bulmahn, 2000) Gemutlichkeit
Human needs	Values based Beliefs based Pluralistic Organisational chaos Reconfigurationist business models Confusion Complexity theory Conceptual Humanistic Not Scientific	Polarised Fascism or feminism	Societal imposition and homogeneous 'one size fits all'	Unsustainable and un-tested Redefining tourism typologies Maslow's hierarchy (Trigg, 2004) Geotourism, responsible tourism (Krippendorf, 1987)
CPD	Individualism Growth path Epiphanies of tourism Spiritual growth Excitement Consensus Habitus Conceptual Spiritual Dimension	Ongoing and lifelong Empowering society and groups within society	Leverage by wealthy and inequality of opportunity	Individuals empowered and groups empowered Gemeinschaft (community) and Gesellschaft (society) Habitus and location (Wacquant, 2004) Spiritual growth (Dehoff, 1998) Modernity (Bulmahn, 2000) Being a Tourist (Harrison, 2002; Redden, 2002) Salazar and Graburn (2014)

Table 2: Summary of Major Issues in New Age Tourism Demand & Supply

Contextual approach	Discourses	Issues	Issues Two	Implications for Tourism Development
Socialisation	Imposed by North or South political position Conceptual Education	Spiritual dimensions Knowledge accumulation by social capital creation	Imposed values	Enabler of choices Regeneration and development agendas (Mayo, 2001; Mayo <i>et al.</i> , 2013) Human needs redefined (Trigg, 2004)
Globalisation	Post-Industrial Post-modern Post-fordist Brand and image based tourism Parody of culture Modernity and poor collective memory Conceptual Wealth creation Adam Smith Maynard Keynes Approach	Informed and educated society The context of tourism industry growth	Power elite	Destruction of individualism Dichotomy strong – united, weak – individualised Power spaces (Hannam, 2002) Economical interpretation (Witteveen, 1998) Terklenli (2002) Global cultures Culture Art commodification (Eagleton, 1985) Behaviour (Shaw, Agarwal & Bull, 2000) Performativity (Eagleton, 2013)
Alienation	Associated with post-war recovery Scripted in North Mass tourism Anomie – left to one's own devices Devouring culture Conceptual Anomie	None	Secular approach Values of group and individual attacked	Unmotivated, inability to focus on societal and individual needs End of familial ties (Cassell, 1993) Blurred definitions and the new allocentric (Mehmetoglu, Dann & Larsen, 2001)
South values	Production Post-colonial Scripted by self Norms, values and beliefs enshrined Values-based tourism Community-based and integrated model tourism Conceptual	Restoration Authenticity		Balance dyadic approach Pro-poor tourism, Fair Trade Socialisation and knowledge production (Habermas, 1984) Perceptibly pluralist Loving-caring for others- focus on other and not self Nash (1977) Norberg-Hodge (1992) Effects on host society
North realities	Consumption Post-modern Neo-liberal Enveloping outside world Commodification Scripted elsewhere Constancy of change Transformation Eclecticism Constructed meanings	Invalidation Collectivism Manufactured Segmented populations (Hofstede, Plog, Crompton Uyfsal)		Imbalance Culture, art commodification (Eagleton, 1985) Economic miracles (Bulmahn, 2000) New middle class and leisure (Bourdieu, 1994) Economic liberalization (Simon & Dodds, 1998) End familial ties (Cassell, 1993) Salazar and Graburn, (2014) Graburn (1977) for tourists culturally defined meanings
New Age	Redesigned Control assumed Conceptual Renaissance and awareness Restoration of values Pluralist, cultural relativism Community based Radical shock therapy in South as public sector supports initiatives	Individual values and collective beliefs	Finite Unobtainable (Shangri La)	Production against consumption Shared values Nirvana Transforming societies by adapting and creating identities through the host/ guest relationship (Ray, 2000) The Third Way (Burns, 2004) Moral Economy (Selman, 2000)

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